THE FOVNDATION OF *Christian Religion*,

Gathered into Six

PRINCIPLES.

And it is to be learned of ignorant People, that they may be fit to hear Sermons with Profit, and to receive the Lords Supper with Comfort.

Psal. 119. vers. 130.
The entrance into thy word sheweth light, and giveth understanding to the simple.

LONDON,

Printed for *George Sawbridge* at the Bible on *Ludgate Hill* and *John Williams* at the Crowne in *St Pauls* Church-yard. 1677.

his book was given
ne ꝑ Company of=
Haberdashers.
the 9th day of
December:
1681.

John Trompton
his book 1681.

TO ALL IGNORANT PEOPLE That desire to be INSTRUCTED.

POor people, your manner is to ſooth up your ſelves, as though you were in a moſt happy eſtate: but if the matter come to a juſt tryal, it will fall out far otherwiſe. For you lead your lives in great ignorance, as may appear by theſe your common opinions which follow.

1. That faith is a mans good meaning, and his good ſerving of God.

2. That God is ſerved by the rehearſing of the ten Commandments, the Lords Prayer, and the Creed.

3. That ye have believed in Chriſt ever ſince you could remember.

4. That it is pity that he ſhould live which doth any whit doubt of his ſalvation.

5. That none can tell whether he ſhall be ſaved or not certainly; but that all men muſt be of a good belief.

6. That howſoever a man live, yet if he call upon God on his death bed, and

ſay, *Lord have mercy upon me*, and ſo go away like a lamb, he is certainly ſaved.

7. That if any be ſtrangely viſited, he is either taken with a Planet, or bewitched.

8 That a man may lawfully ſwear when he ſpeaketh nothing but the truth; and ſwaers by nothing, but that which is good, as by his faith and troth.

9. That a Preacher is a good man no longer then he is in the Pulpit; *They think all like themſelves.*

10. That a man may repent when he will, becauſe the Scripture ſaith, *At what time ſoever a ſinner doth repent him of his ſins*, &c.

11. That it is an eaſier thing to pleaſe God, then to pleaſe our neighbour.

12. That ye can keep the Commandments as well as God will give you leave.

13. That it is ſafeſt to do in religion as moſt do.

14. That merry ballads and books, as *Skoggin, Bevis of Southampton*, &c. are good to drive away the time, and to remove heart-qualms.

15. That ye can ſerve God with all your hearts; and that you would be ſorry elſe.

16. That

16. That a man need not hear ſo many Sermons, except he could follow them better.

17. That a man, which cometh at no Sermons, may as well believe, as he which hears all the Sermons in the world.

18. That ye know all the Preacher can tell you: For he can ſay nothing, but that every man is a ſinner, that we muſt love our neighbor as our ſelves, that every man muſt be ſaved by Chriſt: and all this ye can tell as well as he.

19. That it was a good world, when the old Religion was, becauſe all things were cheap.

20. That drinking and bezeling in the Ale-houſe or Tavern, is good fellowſhip, and ſhews a good kind nature, and maintains neighborhood.

21. That a man may ſwear by the Maſs, becauſe it is nothing now: and by our Lady, becauſe ſhe is gone out of the country.

22. That every man muſt be for himſelf, and God for us all.

23. That a man may make of his own whatſoever he can.

24. That if a man remember to ſay

his prayres every morning (though he never underſtand them) he hath bleſſed himſelf for all the day following.

25. That a man prayeth, when he ſaith the ten Commandments.

26 That a man eats his Maker in the Sacrament.

27. That if a man be no adulterer, no thief, no murderer, and do no man harm, he is a right honeſt man.

28. That a man need not have any knowledge of Religion, becauſe he is not book-learned.

29. That one may have a good meaning, when he ſaith and doth that which is evil.

30 That a man may go to wizards called wiſe-men, for counſel: becauſe God hath provided a ſalve for every ſore.

31 That ye are to be excuſed in all your doings, becauſe the beſt men are ſinners.

32 That ye have ſo ſtrong a Faith in Chriſt, that no evil company can hurt you.

Theſe and ſuch like ſayings, what argue they, but your groſs ignorance? now where

ignorance

ignorance raigneth, there raigns sin, and where sin raigns, there the devil rules; and where he rules, men are in a damnable case. Ye will reply unto me thus: That ye are not so bad as I would make you. If need be, you can say the Creed, the Lords Prayer, and the ten Commandements: and therefore ye will be of Gods belief, say all men what they will, and you defie the Devil from your hearts.

I answer again, That it is not sufficient to say all these without book, unless ye can understand the meaning of the words, and be able to make a right use of the Commandments, of the Creed, of the Lords Prayer, by applying them inwardly to your hearts and consciences, and outwardly to your lives and conversations. This is the very point in which ye fail.

And for an help in this your ignorance to bring you to true knowledge, unfeigned faith and sound repentance, here I have set down the principal points of Christian Religion in six plain and easie Rules, even such as the simplest may easily learn: and hereunto is adjoyned an Exposition of them word by word. If ye do want other good directions, then use this my labor for your good instruction. In reading of it, first learn

the six Principles: and when you have them without book, and the meaning of them withal, then learn the exposition also: which being well conceived, and in some measure felt in the heart, ye shall be able to profit by Sermons, whereas now ye cannot; and the ordinary parts of the Catechism, namely, the ten Commandements, the Creed, the Lords Prayer, and the institution of the two Sacraments, shall more easily be understood.

Thine in Christ Jesus

William Perkins.

THE FOVNDATION OF *Christian Religion*, Gathered into Six PRINCIPLES.

The first Principle.

Question.

WHat dost thou believe concerning God?

A. There is one God, Creator and Governor of all things, distinguished into the Father the Son, & the holy Ghost.

Proofs out of the word of God.

1. There is a God.

For the invisible things of him, that is, his eternal power and Godhead, are seen by the creation of the World, being considered in his works, to the intent that they should be without excuse. Rom. 1. 1

Nevertheless, he left not himself without witnesse, in that he did good, and gave us rain from heaven, and fruitfull seasons filling our hearts with food and gladnesse. Act. 14. 17

2. This God is one.

Concerning

Cor. 8. *Concerning therefore meats ſacrificed to idols, we know that an idol is nothing in the world: and that there is none other God but one.*

3. He is Creator of all things.

Gen. 1. 1. *In the beginning God created the heaven, and the earth.*

Heb. 11. 3. *Through faith we underſtand, that the world was ordained by the Word of God: ſo that the things which we ſee, are not made of things which did appear.*

4. He is Governour of all things.

Prov. 15. 3. *The eyes of the Lord in every place behold the evil and the good.*

Mat. 10. 30. *Yea, and all the hairs of your heads are numbred.*

5. Diſtinguiſhed into the Father, the Son, and holy Ghoſt.

Mat. 3. 16. *And Jeſus, when he was baptized, came ſtraight out of the water: and lo, the heavens were opened unto him, and John ſaw the Spirit of God deſcending like a Dove, and lighting upon him.*

Verſ. 17. *And lo, a voice came from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed.*

Joh. 5. 7. *For there are three that beare record in Heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one.*

The

The second Principle.

Q. What doest thou believe concerning man, and concerning thine own self?

A. All men are wholy corrupted with sin through *Adams* fall, and so are become slaves of Satan, and guilty of eternal damnation.

1. All men are corrupted with sin.

As it is written, There is none righteous, no not one. Rom. 3. 10.

2. They are wholly corrupted.

Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit, and soul, and body may be kept blameless unto the coming of our Lord Jesus Christ. 1 Thes. 5. 23.

This I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their minds: Eph. 4. 17.

Having their cogitations darkned, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts. Verse 18.

When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onely evil continually. Gen. 6. 5.

3. Through *Adams* fall.

Rom. 5. 12. *Wherefore as by one man ſin entred into the world, and death by ſin, and ſo death went over all men, for ſo much as all men have ſinned.*

4. And ſo are become ſlaves of Satan.

Eph. 2. 2. *Wherein in times paſt ye walked according to the courſe of the world, and after the Prince that ruleth in the air, even the ſpirit that now worketh in the children of diſobedience.*

Heb. 2. 1. *For as much then as the children were partakers of fleſh and blood, he alſo himſelf likewiſe took part with them, that he might deſtroy through death him, that had the power of death that is, the devil.*

2 Cor. 4. 4. *In whom the God of this world hath blinded the mindes, that is, of Infidels, that the light of the glorious Goſpel of Chriſt, which is the Image of God, ſhould not ſhine unto them.*

5. And guilty of eternal damnation.

Gal. 3. 10. *For as many as are of the works of the Law are under the curſe: for it is written, Curſed is every man that continueth not in all things which are written in the book of the Law, to do them. Likewiſe then as by the*

the offence of one, the fault came on all men to condemnation: so by the justifying of one, the benefit abounded towards all men to the justification of life.

The third Principle.

Q. What means is there for thee to escape this damnable estate?

A. Jesus Christ the eternal Son of God, being made man, by his death upon the Crosse, and by his righteousnesse hath perfectly alone by himselfe accomplished all things that are needful for the salvation of man-kind.

1. Christ Jesus the eternal Son of God.

And the word was made flesh, and dwelt among us, and we saw the glory thereof, as the glory of the onely begotten Son of the Father full of grace and truth. Joh. 1. 14.

2. Being made man.

For he in no sort took the Angels, but he took the seed of Abraham. Heb. 2. 16.

3. By his death upon the Crosse.

But he was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed, Isa. 53. 5.

4. And by his righteousnesse.

For as by one mans disobedience many were Rom. 5. 19.

were made ſinners, ſo by the obedience of one ſhall many be made righteous.

2 Cor. 5. 21. For he hath made him to be ſin for us, which knew no ſin, that we ſhould be made the righteouſneſs of God in him.

5. *Hath perfectly.*

Heb. 7. 25. Wherefore he is able alſo perfectly to ſave them that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

6. *Alone by himſelf.*

Act. 4 12. Neither is there ſalvation in any other, for among men there is given none other name under Heaven, whereby we muſt be ſaved.

7. *Accompliſhed all things needful for the Salvation of mankind.*

1 Joh. 2. 2. And he is the reconciliation for our ſins: and not for ours onely, but alſo for the ſins of the whole World.

The fourth Principle.

Q. But how mayeſt thou be made partaker of Chriſt, and his benefits?

A. A man of a contrite and humble ſpirit, by Faith alone apprehending & applying Chriſt with all his merits unto himſelf, is juſtified before God, and ſanctified.

1. A man of a contrite and humble ſpirit.

For

For thus saith he that is high and excellent, he that inhabiteth eternity, whose name is the Holy One; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart. Isa. 57. 15

The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God thou wilt not despise. Ps. 51. 17

2. By faith alone.

As soon as Jesus heard that word spoken, he said unto the Ruler of the Synagogue, Be not afraid, onely believe. Mat. 5. 36

So Moses made a Serpent of brasse, and set it up for a sign; and when a Serpent had bitten any man, then he looked to the Serpent of brasse, and lived. Num. 21. 9.

And as Moses lifted up the Serpent in the wilderneſſe, so muſt the Son of man be lifted up: Joh. 3. 14

That whosoever believeth in him, should not perish, but have eternal life. Vers. 15

3. Apprehending and applying Christ with all his merits unto himself.

But as many as received him, to them he gave power to be the sons of God, to them that believe in his name. And Jesus said Joh. 1. 12

unto

Joh 6. 35. *unto them, I am the bread of life, he that cometh to me, ſhall not hunger, and he that believeth in me, ſhall never thirſt.*

4 Is juſtified before God.

Rom. 4. 3. *For what ſaith the Scripture?* Abraham *believed God, and it was counted to him for righteouſneſſe.*

Verſ. 6. *Even as* David *declareth the bleſſedneſſe of the man, unto whom God imputeth righteouſneſſe without works, ſaying.*

Verſ. 7. *Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered.*

5. And ſanctified.

Act. 15. 9. *And he put no difference between us and them, after that by faith he had purified their hearts.*

1 Cor. 1. 30. *But ye are of him in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſſe, and ſanctification, and redemption.*

The fifth Principle.

Q. What are the ordinary and uſuall means for obtaining of faith?

A. Faith cometh onely by the preaching of the Word, and increaſeth daily by it, as alſo by the adminiſtration of the Sacraments and Prayer.

1. Faith cometh onely by the preaching the Word, and increaſeth daily by it.

But how shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher. Rom. 10. 14.

Where there is no vision, the people decay; but he that keepeth the Law is blessed. Prov. 29. 19.

My people are destroyed for lack of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me. and seeing thou hast forgotten the Law of thy God, I will also forget thy children. Hos. 4. 6.

2. As also by the administration of the Sacraments.

After he received the sign of circumcision: as the seal of the righteousness of faith, which he had when he was uncircumcised, that he should be the father of all them that believe, not being circumcised; that righteousness might be imputed to them also. Rom. 4 3.

Moreover, brethren, I would not that ye should be ignorant, that all our Fathers were under the cloud, and all passed through the Sea, &c. 1 Cor. 10. 1.

3. And Prayer.

For whosoever shall call upon the name of the Lord shall be saved.

The sixth Principle.

Q. What is the state of all men after death?

A. All men shall rise again with their own bodies, to the last judgement: which being ended, the godly shall possess the kingdom of Heaven: but unbelievers and reprobates shall be in hell tormented with the devil and his angels for ever.

1. All men shall rise again with their own bodies.

Joh. 5. 28. *Marvel not at this: for the hour shall come, in the which all that are in the grave shall hear his voice,*

Vers. 29. *And they shall come forth that have done good, unto the resurrection of life; but they that have done evil, unto the resurrection of condemnation.*

2. To the last Judgement,

Eccl. 12. 14. *For God will bring every worke unto judgement with every secret thing, whether it be good or evil.*

Mat. 12. 36. *But I say unto you, that of every idle word that men shall speak, they shall give an account thereof at the day of Judgment.*

3 Which being ended, the godly, &c.

2 Pet. 2. 7. *And delivere a just* Lot, *vexed with the unclean conversation of the wicked.*

And

And the Lord said unto him, Go through the midst of the City, even through the midst of Jerusalem, and set a marke upon the foreheads of them that mourn and cry out for all the abominations that be done in the midst thereof. Ezek. 9. 4.

4. Shall possesse the Kingdom of God.

Then shall the King say to them on the right hand, Come ye blessed of my Father inherit ye the Kingdom prepared for you from the beginning of the world. Mat. 25. 34.

5. But unbelievers and reprobates shall be in hell tormented with the devil and his angels.

Then shall he say unto them on the left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the devil and his angels. Vers. 41.

The Scriptures for proofe were onely quoted by the Author, to move thee to search them: the words themselves, I have expressed at the earnest request of many that thou mayest more easily learn them: if yet thou wilt be ignorant, thy malice is evident; if thou gainest knowledge, give God the glory in doing of his will.

Thine *T. S.*

THE EXPOSITION OF THE SIX PRINCIPLES.

The first Principle expounded.

Question.

WHat is God?

2 Joh. 4. 24 *A.* God is a *Spirit*, or spiritual substance, most wise, most holy, eternal, infinite.

Q. How do you perswade your selfe that there is a God?

A. Besides the testimony of the Scripture plain reason will shew it.

Q. What is one reason?

Rom. 1. 20. Act. 14. 17. *A.* When I consider the wonderful frame of the world, me thinks the silly creatures, that be in it, could never make it, neither could it make it self: & therefore, besides all these, the Maker of it must needs be God. Even as when a man comes into a strange country, and sees fair and sumptuous buildings, and yet finds

finds no living creatures there beſides birds and beaſts, he will not imagine that either birds or beaſts reared thoſe buildings, but he preſently conceives that ſome men either are, or have been there.

Q. What other reaſon have you?

A. *c* A man that commits any ſin, as Murther, fornication, adultery, blaſphemy, &c. albeit he doth ſo conceal the matter, (that no man living know of it) yet oftentimes he hath a griping in his conſcience, and feels the very flaſhing of hel-fire; which is a ſtrong reaſon to ſhew that there is a God, before whoſe Judgement ſeat he muſt anſwer for his fact.

c Rom. 15. Geu. 3. 10. & 24.

Q. How many Gods are there?

A. No *d* more but one.

d 1 Co. 6.

Q. How do you conceive this one God in your minde?

A. Not *e* by framing any image of him in my minde, (as ignorant folk do) that think him to be an old man ſitting in heaven, but I conceive him by his properties and works.

e Deu. 16. Amos 13.

Q. What be his chief properties?

A. Firſt, he is *f* *moſt wiſe*, underſtanding all things aright, and knowing the reaſon of them. Secondly, he is *g* *moſt holy*, which appeareth in that he is *moſt juſt*, and *mer-*

f Job 13. *g* Iſa. Exo. 5, 6.

cisful unto his creaures. Thirdly, he is
Isa.41.4 *h eternal*, without either beginning, or
end of daies. Lastly, he is *i infinite*, both
Psal.139. because he is present in all places, and be-
2. cause he is of power sufficient to do
Job 94. whatsoever he *k will*.
eut.10.
7.
Jer. 10.
2.

Q. What be the workes of God?

A. l The creation of the world, and of
al. 33.6. every thing therein, and the preservation
of them being created by his *Special providence*.

Q. How know you that God governeth every particular thing in the world by his *Special providence*?

Mat.10. *A.* To omit the *m* Scriptures, I see it by
v.16. experience; *n* Meat, drinke, and cloathing, being void of heat and life, could not
ev. 26. preserve the life of man, unless there were
.4.4 a *Special providence* of God to give vertue unto them.

Q How is this one God distinguished?

A Into the *o Father*, which begetteth
1.5.7. the Son, into the *Son*, who is begotten
3.16. of the Father; into the *p Holy Ghost*,
who proceedeth from the Father and the
. 15. Son.

The second Principle expounded.

Q. Let us now come to our selves, & first tell me what the natural estate of man is?

A. Every

A. Every man by nature is *q dead* in sin, as a loathsom carrion, or as a dead corps lieth rotting and stinking in the grave, having in him the seed of all sins. q Eph. 2. 1. 1 Tim. 5. 6.

Q. what is sin?

A. Any *r* breach of the law of God, if it be no more but the least want of that which the Law requireth. r 1 Joh. 3. Ro. 7. 4, 7. Gal. 3. 10.

Q. How many sorts of sins are there?

A. Sin is *s* either the corruption of nature, or any evil actions, that proceed of it, as fruits thereof. s Col. 3 9. Psal. 51. 5.

Q. In whom is the corruption of nature?

A. In all men, *t* none excepted. t Ro. 3. 10

Q. In what part of man is it?

A. In every *u* part both of body and soul, like as a leprosie, that runneth from the crown of the head to the sole of the foot. u Gen. 6. 5. 1 Thes. 5. 23.

Q. Shew me how every part of man is corrupted with sin?

A. First, in the *x* minde, there is nothing but ignorance and blindness concerning heavenly matters. Secondly, the *y* conscience is defiled, being always either benummed with sin, or else turmoiled with inward accusations and terrors. Thirdly, the *z* will of man onely willeth x 1 Cor. 14. Rom. 8. y Tit. 1. 1 Eph. 4. 19. Isa. 57. z Phil. 13.

willeth and lusteth after evil. Fourthly,
a Gal. 5. 24. the *a* affections of the heart, as love, joy, hope, desire, &c. are moved and stirred to that which is evil, to embrace it; and they are never stirred unto that which is good unless it be, to eschew it. Lastly, the
b Rom. 6. 19. *b* members of the body are the instruments and tools of the minde, for the execution of sin.

Q. What be those evil actions, that are the fruits of this corruption?

c Gen. 6 5. *A.* Evil *c* thoughts in the minde, which come either by a mans own conceiving,
d Joh. 13. 2. Act. 5. 3. or by suggestion of the devil: *d* evil motions and lusts stirring in the heart: and from these arise evil words and deeds when any occasion is given.

Q. How cometh it to pass that all men are thus defiled with sin.

e Rom. 5. 12. & 18. 19. Gen. 3. 9. *A.* By *e Adams* infidelity and disobedience, in eating the forbidden fruit, even as we see great personages by treason do not onely hurt themselves, but also stain their blood, and disgrace their posterity.

Q. What hurt comes to a man by his sin.

Ga. 3. 10. *A.* *f* He is continually subject to the curse of God in his life time, in the end of his life, and after his life.

Q. What

Q. What is the curse of God in this life?

A. In the *g* body diseases, aches, pains: in the soul, blindness, hardness of heart, horror of conscience: in goods, hinderances and losses: in name, ignominy and reproach: Lastly, in the whole man, *bondage* under Satan the prince of darkness. *g* Deut. 28. 21, 22, 27. 65, 66, 67

Q. What manner of bondage is this?

A. This *b bondage* is, when a man is the slave of the devil; and hath him to reign in his heart as his god. *b* Heb. 2. 14. Eph. 1. 2. 2 Cor. 4. 4.

Q. How may a man know whether Satan be his god, or not? Luk. 11. 14

A. He may know it by this; if he give obedience to him in his heart, and express it in his conversation.

Q. And how shall a man perceive this obedience?

A. If he *i* take delight in the evil *motions* that Satan puts in his heart, and doth fulfil the *lusts* of the devil. *i* Joh. 8. 44. 1 Joh. 3. 8.

Q. What is the curse due to man in the end of this life?

A. *k* Death, which is the separation of body and soul. *k* Rom. 5. 12.

Q. What is the curse after this life?

A. *l* Eternal damnation in hell fire, whereof every man is guilty, and is in as great *l* Gal. 3. 10

great danger of it, as the traitor apprehended is in danger of hanging, drawing and quartering.

The third Principle expounded.

Q. If damnation be the reward of sin, then is a man of all creatures most miserable. A dog, or a toad, when they die, all their misery is ended; but when a man dieth, there is the beginning of his woe.

A. It were so indeed, if there were no means of deliverance, but God hath shewed his mercy in giving a *Savior* to mankinde.

Q. How is this Savior called?

A. *m* Jesus Christ.

m Mat. 1. 21.

Q. What is Jesus Christ?

n Heb. 2. 16. Joh. 1. 14. o Heb. 5. 7.

A. *n* The eternal Son of God, made man in all things, even *o* in his *infirmities* like other men, save onely in sin.

Q. How was he made man void of sin?

p Mat. 1. 18.

A. He *p* conceived in the womb of a *Virgin*, and *sanctified* by the holy Ghost at his conception.

Q. Why must our Savior be both God and man?

q 1 Tim. 2. 5, 6.

A. He *q* must be a man, because man had sinned, and therefore a man must die

die for sin, to appease Gods wrath: he must be God, to sustain and uphold the manhood, to overcome and vanquish death.

Q What be the Offices of Christ, to make him an all-sufficient Savior?

A He r is a Priest, a Prophet, a King, r Psal. 45. 7. Luk 4.18. Deut.18. 15,18.

Q Why is he a Priest?

A. To worke the means of salvation in the behalfe of mankind.

Q How doth he worke the means of salvation? Luk.1.33. Psal.1.10.

A. s Firſt, by making *satisfaction* to his Father for the sin of man. Secondly, by making *intercession*. s Mat10. 28. Heb.7.25, 26.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by offering a *sacrifice*

Q What is the sacrifice?

A: t Christ himself, as he is a man, consisting of body and soul. t Isa. 35. 10.

Q. What is the u Altar? u Apo.8.3 Heb. 13. 10.

A. Christ, as he is God, is the Altar on which he sacrificed himself.

Q. Who was the Priest?

A. None x but Christ, and that as he is both God and man. x Heb.5. 5,6.

Q. How oft did he sacrifice himself?

A. Never but y once. y Heb. 9. 28.

Q. What death did he suffer, when he sacrificed

sacrificed himself?

z Esa.53.5 Joh.12.27 Rev.19.15 Luk.22.44

A. A death upon the Cross, peculia to him alone; z for besides the separati nn of body and soul, he felt also the *pang* of *hell*, in that the whole wrath of Go due to the sin of man, was poured fort upon him.

Q What profit commeth by his sacri fice?

a Heb.9. 26.

A. Gods *a* wrath is appeased by it.

Q Could the suffering of Christ, whic were but for a short time, counterva everlasting damnation, and so appeas Gods wrath?

b Acts 20. 28. 2 Cor. 5. 15.

A. Yea, for seeing Christ suffered, Go *b* suffered, though not in his Godhead and that is more then if all the men in th world had suffered for ever and ever.

Q. Now tell me the other means *satisfaction.*

A. It is the perfect *fulfilling of the La*

Q How did he fulfil the Law?

c 1 Cor. 1. 30. Rom.3.25 2 Cor. 5. 21. d Rom. 5. 19. Rom.4.1.

A. By his *c perfect reghteousness*, whic consists of two parts: the first, the *in grity* and *pureness* of his humane natu the other, *d* his *obedience* in performi all that the Law requireth.

Q. you have shewed how Chri doth make *satisfaction*; tell me likew

ho

how doth he make *intercession?*

A. He doth alone continually, *d* appear before his Father in Heaven, making the faithful and all their prayers acceptable unto him, by applying of the merits of his own perfect *satisfaction* to them. *d* Rom. 8. 34. 1 Pet. 2. 5.

Q. Why is Christ a Prophet?

A. To *e reveal* unto his Church the way and means of salvation: and this he doth outwardly by the Ministery of his Word, and inwardly, by the teaching of his holy Spirit. *e* Joh. 6. 45. Mat. 3. 17.

Q. Why is he also a King?

A. That *f* he might *bountifully bestow* upon us, and *convey* unto us all the aforesaid means of salvation. *f* Isa. 9. 7.

Q. How doth he shew himself to be a King?

A. In *g* that being *dead and buried*, he *rose from the grave*, quickned his dead body, *ascended* into heaven, and now *sitteth at the right hand* of his Father, with full power and glory in heaven. *g* Act. 10. 40. Eph. 4. 8. Act. 1. 9.

Q. How else?

A. In *g* that he doth continually inspire and direct his servants by the divine power of his holy Spirit, according to his holy Word. *h* Isa 9. 7. & 30. 21.

Q. But

Q. But to whom will this blessed King communicate all these means of salvation?

i Mat. 20. 16. Joh. 1.11. 1 Joh. 2.2. Gal. 3.27. Col. 2.12.

A. He *i* offereth them to many, and they are *sufficient* to save all mankinde; but all shall not be saved thereby, because, by faith they will not receive them.

The fourth Principle expounded.

Q. What is Faith?

k Joh. 1.12 & 6.35. Gal. 3.27. Col. 2.12.

A. Faith is *k* a wonderful grace of God by which a man doth apprehend and apply Christ and all his benefits unto himself.

Q. How doth a man apply Christ unto himself, seeing we are on earth, and Christ in heaven?

l 2 Cor. 1. 21,22. Rom. 8.16.

A. This *l* applying is done by *assurance*, when a man is verily perswaded by the holy Spirit, of Gods favor towards himself *particularly*, and of the forgiveness of his own sins.

Q. How doth God bring men truly to believe in Christ?

A. First, he prepareth their hearts, that they might be capable of faith, and then worketh faith in them.

m Eze. 11. 19. Hos. 6.1,2.

Q. How doth God prepare mens hearts?

A. m By bruising them, as if one would break an hard stone to powder: and this

this is done by humbling them?

Q. How doth God humble a man?

A. By working in him a sight of his sins, and a sorrow for them.

Q. How is the sight of sin wrought?

A. By the *a* moral Law: the sum whereof is the ten Commandements. *a* Rom. 3. 20. & 7. 7.

Q. What sins may I finde in my self by them?

A. Ten.

Q. What is the first?

A. *b* To make something thy God which is not God: by fearing it, loving it, and so trusting in it more then in the true God. *b* Com. I.

Q. What is the second?

A. *c* To worship false gods, or the true God in a false maner. *c* II.

Q. What is the third?

A. *d* To dishonor God, in abusing his titles, words and workes. *d* III.

Q. What is the fourth?

A. *e* To breake the Sabbath, in doing the workes of thy calling, and of the flesh: and in leaving undone the workes of the Spirit. *e* IV.

Q. What be the six latter?

A. To do any thing that may hinder thy neighbors *f* dignity, *g* life, *h* chastity, *f* V. *g* VI. *h* VII.

h VIII. *i* IX. *k* X. stity, *h* wealth, *i* good name, *k* though it be but in thy secret thoughts and motions of the heart, unto which thou giveſt no liking, or conſent.

Act. 3.37, 38. *Q*: What is ſorrow for ſin?

A: It is *l* when a mans conſcience is touched with a lively feeling of Gods diſpleaſure for any of theſe ſins, *m* in ſuch wiſe as he utterly diſpaires of ſalvation in regard of any thing in himſelf, acknowledging that he hath deſerved ſhame and confuſion eternally.

m 1 Tim. 1.5. Luk. 15.21 Ezr. 9.6,7.

Q: How doth God worke this ſorrow?

A: By the terrible curſe of the Law:

Gal. 3.10. *Q*: What is that?

A: He *n* which breaketh but one of the Commandements of God, though it be but one in all his life time, and that onely in one thought, is ſubject to, and in danger of eternal damnation thereby.

Q: When mens hearts are thus prepared, how doth God ingraft faith in them?

A: By working certain inward motions in the heart, which are the ſeeds of faith out of which it breedeth,

Q: What is the firſt of them?

A: When a man humbled under the bur-

burthen of his sins *o* doth acknowledge and feel that he stands in great need of Christ. *o* Esa 55.2. Joh. 7.27. Luk. 1. 53.

Q. What is the second?

A. An *p* hungring desire, and a longing to be made partaker of Christ and all his merits. *p* Mat. 5.4.

Q. What is the third?

A. A *q* flying to the Throne of Grace from the sentence of the Law pricking the conscience. *q* Heb. 4.16

Q. How is it done?

A. By *r* praying, with sending up loud cries for Gods favor in Christ, in the pardoning of sin: and with fervent perseverance herein, till the desire of the heart be granted. *r* Luke. 15. 18, 19. Mat. 15. 21. 23. &c. Act. 8. 22. 2 Cor. 12. 8.

Q. What followeth after this?

A. God then *s* according to his merciful promise, lets the poor sinner feel the assurance of his love, wherewith he loveth him in Christ, which assurance is a lively faith. *s* Mat. 7. 7. Esa. 64. 24. Job. 33. 26.

Q. Are there divers degrees and measures of true faith?

A. *t* Yea. *t* Rom. 11. 7. Luk. 17.

Q. What is the least measure of true faith that any man can have?

A. When a man of an humble spirit,

u Isa. 42. 3. Mat. 17. 20. Luk. 17. 5. by reason of the *u* littleness of his faith doth not yet *feel* the assurance of the forgiveness of his sins, and yet he is perswaded that they are pardonable; and therefore desireth that they should be pardoned, and with his heart prayeth to God to pardon them.

Q. How do you know that such a man hath faith?

x Rom. 8. 23. 26 Gal. 4. 6. Mat. 5. 6. Rom. 8. 9. A. These *x desires* and *prayers* are testimonies of the Spirit; whose property it is, to stir up a *longing* and a *lusting* after heavenly things, with *sighes* and *groans* for Gods favor and mercy in Christ.

y Eph 3. 7. *y* Now where the Spirit of God is, there is Christ dwelling; and where Christ dwelleth, there is true faith, how weak soever it be.

Q. What is the greatest measure of faith?

a Rom. 7. 38, 39 Cant. 6. 7. A. When a man daily increasing in faith, comes to be *a fully perswaded* of Gods love in Christ towards himself *particularly*, and of the forgiveness of his own sins.

b 2 Tim. 4. 7, 8. Psal. 23. 6. with 1, 2, 3, 4. verses. Q. When shall a Christians heart come to this full assurance?

A. Not *b* at the first, but in some continuance of time, when he hath been well

well *practised in repentance*, and hath had divers experiences of Gods love to him in Christ: then, after them will appear in his heart the fulnes of perswasion, which is the *ripeness* c and strength of faith. c Ro.4.19. 20. 21.

Q. What benefits doth a man receive by faith in Christ?

A. Hereby d he is *justified* before God, and sanctified. d 2 Cor. 1. 30. Act. 15. 9. Rom. 4. 3.

Q. What is this, to be *justified* before God?

A. e It comprehendeth two things: the first, to be cleared from the *guiltiness and punishment* of sin: the second, to be accepted as perfectly righteous before God. e Rom. 8. 33.

Q. How is a man cleared from the guiltiness and punishments of his sins?

A. By Christs f sufferings and death upon the Cross. f Col. 1. 22. 1 Pet. 2. 24.

Q. How is he accepted for righteous before God? 1 Joh. 17. 2.

A. By the g righteousness of Christ *imputed* to him. g 2 Cor. 5. 21.

Q. What profit comes by being thus justified?

A. Hereby, h and by no other means in the world, the believer shall be accep h Ro. 4. 17. Apo. 21. 17.

ted before Gods Judgment-seat, as *worthy* of eternal life by the merits of the same righteousnes of Christ.

Q. Do not good works then make us *worthy* of eternal life?

A. No: For God, who is perfect righteousnes it self, will finde in the best works we do, more matter of damnation then of salvation: and therefore *k* we must rather condemn our selves for our good works, then look to be justified before God thereby.

k Psal. 143. Esa. 64. 6. Job. 9. 3.

Q. How may a man know that he is justified before God?

A. He need not ascend into Heaven to search the secret counsel of God; *l* but rather descend into his own heart, to search whether *he be sanctified* or not.

l Rom. 8. 1. Joh. 3. 9.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first, to be purged from the *corruption* of his own nature: the second, to be indued with inward righteousnes.

Q. How is the corruption of sin purged?

A. By the *m* merits and *power* of Christs death, which being by faith applyed, is as a *n corrasive* to abate, consume, and weaken the power of sin.

m Rom. 6. 4. *n* 1 Per. 4. 1, 2.

Q. How

Q. How is a man endued with inherent righteousnes?

A. Through the *n* virtue of Christs resurrection: which being applyed by faith is as a *restorative* to revive a man that is dead in sin, to newnes of life. *n* Rom. 6. 5, 6. Phil. 3. 10.

Q. In what part of man is sanctification wrought?

A. In *o* every part of body and soul. *o* 1 Thes. 5. 23.

Q. In what times is it wrought?

A. It is *p* begun in this life, in which the faithful receive onely the first fruits of the Spirit, and it is not finished before the end of this life. *p* Rom. 8. 23. 2 Cor. 5. 2. 3.

Q. What graces of the Spirit do usually shew themselves in the heart of a man sanctified?

A. The *hatred* *q* of sin, and the love of righteousnes. *q* Psa. 119. 113. and 40. 9. and 101. 3.

Q. What proceeds of them?

A. *Repentance*, which is *r* a setled purpose in the heart, with a careful endeavour to leave all his sins, and to live a Christian life, according to all Gods commandments. Ro: 7. 22. *r* Psal. 119. 2. 57. 11.

Q. What goeth with repentance?

A. *s* A continual fighting and struggling against the assaults of a mans own flesh; against the motions of the devil, *s* Gal. 5. 17. Eph. 6. 12.

and the inticements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

Rom. 5. 3, 4. 2 Cor. 1. 5. A. Experience of *t* Gods love in Christ, and so increase of peace of conscience, and joy in the holy Ghost.

Q. What followeth if in any temptation he be overcome, and through infirmity fall?

u 2 Cor. 7. 9. 11. 16. 5. A. After a while *u* there will arise a *godly sorrow*; which is, when a man is grieved for no other cause in the world, but for this onely, that by his sin he hath displeased God, who hath been unto him a most merciful and loving Father.

Q. What sign is there of this sorrow?

x 1 Pet. 2. 19. A. The true sign *x* of it is this; when a man can be grieved for the very *disobedience to God* in his will, word or deed, though he should never be punished, and though there were neither Heaven nor Hell.

Q. What followeth after this sorrow?

y 2 Cor. 7. 11. A. Repentance *y renewed afresh.*

Q. By what signs will this repentance appear?

z 1 Cor. 7. 11. A. By *z* seven. 1. A care to leave the sin, into which he is faln. 2. An utter con-

condemning of himself for it, with a craving of pardon. 3. A great anger against himself for his carelesness. 4. A fear lest he should fall into the same sin again. 5. A desire ever after to please God. 6. A zeal of the same. 7. Revenge upon himself for his former offence.

The fifth Principle expounded.

Q. What outward means must we use to obtain faith, and all the blessings of God which come by faith?

A. The *preaching* *a* of Gods Word, and the administration of the *Sacraments* and *Prayer*. *a* Prov. 29 18. Ro. 10. 14.

Q. Where is the Word of God to be found. Mat. 28. 19, 20.

A. The whole Word of God, needful to salvation, is set down in the holy Scriptures. 1 Tim. 3. 16.

Q. How know you that the Scriptures are the Word of God, and not mens policies?

A. I am assured of it: first *b* because the Holy Ghost perswadeth my conscience that it is so: secondly, I see it by experience; for the preaching of the *c* Scriptures have the power of God in them to humble a man when they are preached, *b* Eph. 1. 13. *c* Heb. 4. 12. 1 Cor. 1. 24, 25.

and to caſt him down to hell, and afterward to *reſtore* and raiſe him up again.

Q. What is the uſe of the Word of God preached?

A. Firſt, it *d* breedeth, and then it increaſeth faith in them which are choſen to ſalvation: but unto them that periſh, it is by reaſon of their corruption, an *occaſion* of their further damnation.

d Rom. 1. 17.

Q. How muſt we hear Gods Word, that it may be effectual to our ſalvation?

A. We *e* muſt come unto it with hunger-bitten hearts, having an appetite to the Word; we muſt mark it with attention, receive it by faith, ſubmit our ſelves unto it with fear and trembling, even then, when our faults are reproved: laſtly, we muſt hide it in the corners of our hearts, that we may frame our lives and converſations by it.

Jam. 1. 10. Act 16. 14 Heb. 4. 2. Eſa. 66. 2. Luk. 2. 51. Pſal. 119. 11.

Q. What is a Sacrament?

A. *f* A *ſign* to repreſent, a *ſeal* to confirm, an *inſtrument* to convey Chriſt and all his benefits to them that do believe in him.

f Ro: 4. 11. Gen. 17. 11. Gal. 3. 1.

Q. Why muſt a Sacrament repreſent the mercies of God before our eyes?

A Becauſe we are dull to conceive, and to remember them.

Q. Why

Q. Why do the Sacraments Seal unto us the mercies of God?

A. Because we are full of unbelief, and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit, to convey the mercies of God into our hearts?

A. Because we are like *Thomas*, we will not believe, till we feel them in some measure in our hearts.

Q. How many Sacraments are there?

A. Two *g* and no more: *Baptism*, by which we have our *admission* into the true Church of God; and the *Lords Supper*, by which we are nourished and preserved in the true Church after our admission. *g* 1 Cor. 10. 1, 2, 3.

Q. What is done in Baptism?

A. *b* In the assembly of the Church the *covenant of grace* between God and the party baptized, is solemnly confirmed and sealed. *b* Act. 2. 38. Tit. 3. 5. Act. 22. 16.

Q. In this Covenant, what doth God promise to the party baptized? Mat. 20. 18, 19.

A. *i* Christ, with all the blessings that come by him. *i* Gal. 3. 27.

Q. To what condition is the party baptized bound? 1 Pet. 3. 21.

A. To *k* receive Christ, and to repent of his sins. *k* Mark 16. 16.

Q. What

Q. What meaneth the *ſprinkling or dipping in water?*

l 1 Pet. 1. 2. A. *l* It ſeals unto us remiſſion of ſins, and ſanctification, by the obedience and ſprinkling of the blood of Chriſt.

Q. How cometh it to paſs, that many, after their Baptiſm, for a long time feel not the effect and fruit of it, and ſome never?

A. The fault is not in *God*, who keeps his Covenant, but the fault is in themſelves, in that they do not keep the condition of the Covenant; to receive Chriſt by faith, and to repent of all their ſins.

Q. When ſhall a man then ſee the effect of his Baptiſm?

n Heb 10. 10. 1 Pet 3. 21. A. At *m* what time ſoever he doth receive Chriſt by faith, though it be many years after, he ſhall then feel the power of *God* to regenerate him, and to work all things in him, which he offered in Baptiſm.

Q. How if a man never keep the Condition to which he bound himſelf in Baptiſm?

l Deut. 23. 21, 22. Eccleſ. 4. 2. A. His *l* damnation ſhall be the greater, becauſe he breaketh his Vow made to *God*.

Q. What is done in the Lords Supper?

A. The

A. The former Covenant, solemnly ratified in Baptism, is renewed *m* in the Lords Supper, between the Lord himself and the receiver.

m 1 Cor. 11. 23, 24, &c. & 12, 13.

Q. Who is the receiver?

A. Every one *n* that hath been baptized, and after his baptism hath truly believed in Christ, and repented of his sins from his heart.

n 1 Cor. 11. 28. 31. Mat. 5. 23, 24. Esa. 66. 2, 3.

Q. What meaneth the Bread and Wine, the eating of the Bread, and drinking of the Wine?

A. These outward actions *o* are a second seal, set by the Lords own hand unto his Covenant, And they do give every receiver to understand, that as God doth bless the Bread and Wine, to preserve and strengthen the body of the receiver, so Christ apprehended and received by faith, shall nourish him, and preserve both body and soul unto eternal life.

o 1 Cor. 10. 17. 19.

Q. What shall a true receiver feel in himself, after the receiving of the Sacrament?

A. *p* The increase of his faith in Christ, the increase of sanctification, a greater measure of dying to sin, a greater care to live in newness of life.

p 1 Cor. 10. 16, 17 & 11. 24.

Q. What

Q. What if a man, after the receiving of the Sacrament, never find any such thing in himself?

A. He may well suspect himself, whether he did ever repent or not, and thereupon is to use means to come to sound faith and repentance.

Q. What is another means of increasing faith?

A. Prayer.

Q. What is prayer?

r Joh. 5. 14. ſ 1 Tim. 2. 1. Phil. 4. 6.

A. *r* A familiar speech with God in the name of Christ, *ſ* in which either we crave things needful, or give thanks for things received.

Q. In asking things needful, what is required?

A. Two things; an earnest desire, and faith.

Q. *t* What things must a Christian mans heart desire?

t Mat. 11. 24.

A. Six things especially.

Q. What are they?

a Petition I. b II. c III. d IV.

A. *a* That he may glorifie God. 2 That *b* God may reign in his heart, and not sin. 3 That he may do *Gods* will, and not the lusts of the flesh. 4 That *d* he may relie himself on *Gods* Providence for all the means of this temporal life.

5 That

5. *e* That he may be justified, and be at peace with God. 6 *f* That by the power of God he may be strengthened against all temptations. e V. f VI.

2. What is faith?

A. A *g* perswasion, that those things which we truly desire, God will grant them for Christs sake. g Amen.

The sixth Principle expounded.

2. After that a man hath led a short life in this world, what followeth then?

A. Death, which is the parting a sunder of body and soul.

2. Why do wicked men and unbelievers die?

A. That their bodies may go to the earth, and their *h* souls may be cast into hell fire. h Luke 16. 22, 23.

2. Why do the godly die, seeing Christ by death hath overcome death?

A. They die for this end, that *i* their bodies may rest for a while in the earth, and their souls may enter into Heaven immediately. i Luke 2. 42. Act. 7. 6. 1 Th. 4. Heb. 2. 1.

2. What followeth after death? 1 Cor. 15. 51.

A. The day of Judgment:

2. What sign is there to know this day from other days?

A. *k* Heaven and earth shall be consumed 2 Pet. 3.

sumed with fire immediately before the coming of the Judge.

Q. Who shall be the Judge?

A. Jesus Christ the Son of God.

Q. What shall be the coming to Judgement?

l 1 Thes. 4. 16, 17. A. He shall come *l* in the clouds in great Majesty and Glory, with infinite company of Angels.

Q. How shall a man be cited to Judgement?

m Mat. 24. 1. 1 Cor. 15. 1. 52. Job. 19. 5. A. At the *m* sound of the Trumpet, the living shall be changed in the twinckling of an eye, and the dead shall rise again, every one with his *n* own body: and all shall be gathered together before Christ: and after this, the good shall be

Mat. 25. 2, 33. severed from the bad, *o* these standing on the left hand of Christ, the other on the right.

Q. How will Christ try and examine every mans cause?

Rev. 20. 1. Jan. 7. 20. A. The *p* books of every mans doings shall be laid open, mens consciences shall be made either to accuse them or excuse them, and every man shall be tryed by the works which he did in his life time, be-

Job. 31. & 5. 24. cause they are open and manifest signs *q* of faith or unbelief.

Q. What

Q. What ſentence will he give?

A. He will give * ſentence of ſalvation to the Elect and godly, but he will pronounce ſentence of damnation againſt unbelievers and reprobates. * Mat. 25. 34, 41.

Q. What ſtate ſhall the godly be in after the day of Judgement?

A. They r ſhall continue for ever in the higheſt Heaven, in the preſence of God, having fellowſhip with Chriſt Jeſus, and reigning with him for ever. r Mat. 25. 34. Apoc. 21. 2, 3, 4, 5.

Q. What ſtate ſhall the wicked be in after the day of Judgement?

A. In eternall peridition and diſtruction in hell fire.

Q. What is that?

A. It ſ ſtands in three things eſpecially: 1. A perpetuall ſeparation from Gods comfortable preſence: 2. Fellowſhip with the Devill and his Angels: 3. An horrible pang and torment both of body and ſoul, ariſing from the feeling of the whole wrath of God, poured forth on the wicked for ever, world without end: and if the pain of one tooth, for one day, be ſo great, endleſs ſhall be the pain of the whole man, body and ſoul for ever and ever. ſ 2 Theſ. 1. 9. Iſa. 66. 14. Apoc. 21. 8.

FINIS.